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chronologically all of the facts known in regard to the dynasty of Larsa. Just as her work was nearly completed she received an advance copy from M. Thureau-Dangin of a prism in the Louvre containing the date-formulæ of the Larsa dynasty. She had the satisfaction of seeing conclusions at which she had previously and independently arrived confirmed by this new and unimpeachable evidence, but it was no longer necessary to publish the entire study. Since Yale texts furnish some additional material for the restitution of broken formulæ and of the middle portion of the prism covering a period of fifty-four years, she has published "the part of that study which comprises a list of all the formulæ of the dynasty that are known, so arranged that they may be conveniently used by scholars who are using the Larsa Dynasty material."

Her explanation of the difficult phrase *šag-mu ki-18* as a reference to the duration of the long conflict which raged between Rim-Sin and the army of Isin, is both clever and reasonable. A comparison of the transliteration of the date formulæ of the Louvre prism by M. Thureau-Dangin with that of Miss Grice emphasizes the need of a uniform system of transliteration which shall be followed by all scholars. Miss Grice's excellent study of the chronology of the Larsa dynasty is indispensable to any one working in that period.

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THE PEOPLE'S FAITH IN THE TIME OF WYCLIF. BERNARD LORD MANNING.
Cambridge University Press (England). 1919. Pp. 155. 2s. 6d.

This little book belies its appearance, which is that of the ordinary prize essay published in a university. At best one may expect that such productions contain a certain amount of information collected with or without method, and perhaps a useful bibliography. But Mr. Manning's book is more than this; it is a real contribution of ideas by a thoughtful man. It may be paid the compliment of hostile criticism by those who are unable to accept its conclusions, which is a high commendation for a young scholar to deserve. The merit of a good style, relieved by terse and epigrammatic utterances, adds to the attractiveness of the book, the object of which is to let the popular writers of the age of Wyclif give their testimony as to the religious condition of England at the time. Mr. Manning wisely declines to begin with a pretentious bibliography, containing much that has been written and little that has been read. He prefers to speak of his "List

of Books," of which he says: "It is intended to serve one purpose only — to elucidate the footnotes. It is not a catalogue of books consulted, nor the beginning of a bibliography."

His chief authorities in verse are *Piers Plowman*, Gower, the *Lay Folk's Mass Book*, Robert Brunne's *Handlying Synne*, and John Myre's *Instructions for Parish Priests*. Most of the minor works are easily accessible, being published by the Early English Tract Society. The prose works of which most use has been made are La Tour Landry, Richard Rolle, Julian of Norwich, Wyclif, Grandisson's *Register*, and above all the interesting dialogue of *Dives and Pauper*, printed by Pynson in 1493. It is from this last named that Mr. Manning has drawn much of his inspiration. He considers that it is an argument between Dives, a man of Lollard or Wyclifite views, with the orthodox Pauper; and in answer to the objections of Dives our author sees a wise and temperate defense of the orthodox doctrine of the fourteenth and fifteenth centuries, with a singular absence of any desire to justify the abuses which had crept into the Church. Indeed, as Mr. Manning himself pointed out in a magazine article,¹ the argument was rather in favor of Pauper than of Dives, whose "protestantism" had nothing constructive about it.

The mediæval church was a marvelous organization, consistent in its aims, its doctrine, and its practice. Its influence permeated the entire population of western Christendom; men, women, and children felt its power as it bore upon every phase of human life. By the time of Wyclif Latin Christianity in England ruled with the prestige and experience of many centuries. The difficulty of today is to look back on this age so remote from us with an impartial eye. It is easy to contrast the merits of our age with the defects of a superstitious one; equally easy is it to regard the days when Christianity ruled through its priests as a halcyon period in which religion triumphed and the world was glad. The difficulty is to enter into the true historic spirit, to study the evidence impartially, and to endeavor to visit the past by its aid as an intelligent traveler does a strange country. That Mr. Manning can accomplish this difficult feat redounds to his credit.

Mediæval religion, as he points out, was neither the religion of a book nor that of family influence. The Christianity inculcated was taught by word of mouth and by appeals to the senses was constantly before the eye. The priest or friar, not the mother, was the first instructor of youth. The Mass, for example, appealed not to the intellect but to the emotion. The worshiper understood little but was taught to feel much. He was given prayers to be used independently

¹ Churchman's Magazine, 1915.

of the service, "admirable" — to quote our author — "for their simple piety. No one could fail to understand them, and the popular religion which they represented cannot be dismissed as a superstition unintelligible even to those who professed it." And he goes on to say, "Not the minutest event in Christ's passion but was commemorated there. From an art symbolism had been transformed into a science. Every faculty of man, every property of nature, had been captured and subdued for that supreme drama of worship." But though he can write thus, Mr. Manning is not blind to the fact that gross superstition was encouraged by the clergy in the interests of the Church. "The Church," he says, "sanctioned any belief, however preposterous, if it tended to exalt the power of the Mass, the dignity of the Host, or the consequence of the priest. . . . To increase the offerings of the devout they were told that a penny offered at Mass would secure an increase of worldly wealth as well as free one from his sins." It is interesting also to note that the sacrament of Extreme Unction was unpopular, because it was a general belief that, if by any chance the recipient should not die, he would have to lead an almost monastic life — an opinion which more than one synod repudiated.

The idea that the observance of Sunday as the Jewish Sabbath was a Puritan innovation is completely dispelled. Till the Lollards began to exalt Sunday as a scriptural festival above others, the tendency was to insist on its sanctity. Sunday traveling was discouraged. Even preachers must beware lest "undre colour of prechyng" they were not "to moche about in veyne in the Sunday." Indeed what in England is called "the Continental Sunday" was as abhorrent to the clergy of the fifteenth as to those of the middle of the nineteenth century.

Perhaps the most thoughtful chapter in the book is "The Problem of Free Will." Augustinianism found little favor in the popular religion inculcated by the priests, who rather taught that men could "work out their own salvation." But then came the Black Death, which forced men in their despair to embrace a sort of fatalism. But even Wyclif resisted the doctrine that some men are predestined to damnation, and would not allow to the "elect" the comfortable belief that their salvation was assured.

The conclusion is a really powerful bit of writing and shows the influence of the great modern tradition of the Cambridge school of mediæval historians, of which Maitland was the founder. If the author is spared to do more work on the line on which he has happily begun, he may be the bearer of the torch which Maitland lighted and handed on to Figgis. His last paragraph may justify his claim to seize it:

"The battle with rigid Protestantism and the final discomfiture of the enlightened rationalists a hundred years ago were the necessary preliminaries to the rediscovery of the Middle Ages; but the memory of these historic struggles does not justify the appropriation of mediæval religion by any modern party or the repudiation of it by any other. For the mediæval Church is the mother of us all."

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IDEALISM AND THE MODERN AGE. GEORGE P. ADAMS. Yale University Press. 1919. Pp. ix, 253. \$2.50.

Professor Adams finds that modern democracy needs correction by a religious attitude, a devotion to certain objective ideals quite in the Platonic spirit. The gospel of self-assertion, which in our day has led to the extremes of capitalism and pragmatism, should be replaced by the ideal of the "Great Community." For democracy is the doctrine of the "will to power," the apotheosis of "activity and control," "the conscious conviction that the only social order fit for man to live in is one which he himself has made and can control — and which he can unmake if he so desires. This conviction is but democracy come to a full consciousness of its meaning and its power" (p. 7). On the other hand, "Idealism in philosophy *should* connote a wide understanding of and a generous sympathy for the forces — primarily those of common life and labor — which are rapidly gathering strength to challenge the arbitrary 'will to power' lying at the root of so much within the established order" (p. viii). In fact, by democracy Dr. Adams understands a more or less Nietzschean individualism, and by idealism a belief in the social organism — interpretations which seem decidedly questionable when we remember that Germany stood for the former, that current democracy particularly emphasizes the needs of "common life and labor," and that the founder of idealism did not believe in the social organism. Yet though it is not democracy but self-assertiveness that he is arraigning, he does sincerely and properly attempt to restore a lost balance; and allowing for his strange misuse of terms, we must heartily commend the enterprise.

Religion and idealism, if not one and the same, are for our author closely allied. "At its source religion is the felt participation of the individual in a collective consciousness. . . . The vehicle of group emotion, the source and stuff of that which was sacred and supernatural, was no personal god or spirit, but . . . a 'social force trembling on the verge of Godhead'" (p. 51). And Platonism, with its contemplation of the eternal ideas, is "the spokesman for something